. XVIII AUGUST, 1928 No. 11

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THE JAPAN MAGAZINE

A Representative Monthly of Things Japanese

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A REPRESENTATIVE MONTHLY OF THE JAPANESE

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The American Ambassador, Mr. McVeagh, taking leave of Baron Tanaka, Premier and Foreign Minister, prior to the former's departure for home on leave.

The new Minister from Siam to Japan, Mr. Phya Subarn Sompapi, and his wife, in a photograph taken soon after their recent arrival in Tokyo.

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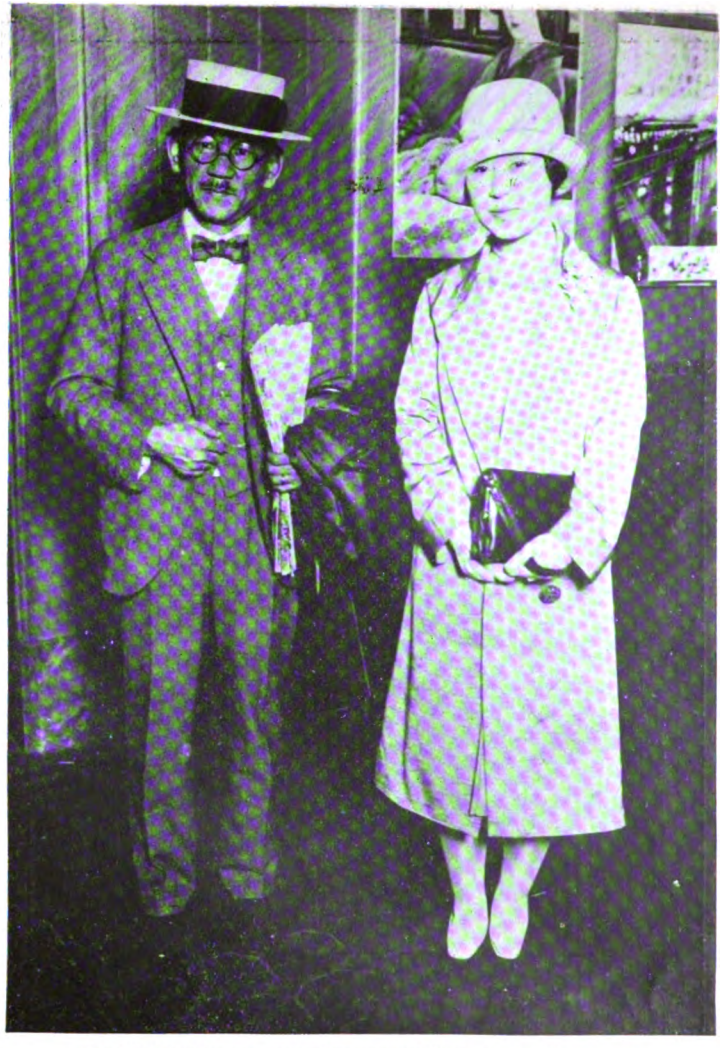
The new Governor-General of Formosa, Mr. Takeji Kawamura, who succeeds Mr. Kamiyama.



Mr. Y. Yatabe, the new Japanese Minister to Siam, and Mrs. Yatabe, on their departure for Bangkok.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVIII AUGUST, 1928 No. 11

Prospects of Japanese Trade in the Latter Part of 1928

IN spite of the internal political unrest, the fluctuation of the exchange rate as a result of the Japanese expedition to Shantung, the boycotting of Japanese goods in China, and many other unfortunate events in continuous succession, Japan's foreign trade remained in a relatively normal condition since January, as the following figures show:—

	Yen
Export	942,764,000
Import	1,177,060,000
Excess of Import over Export. .	234,296,000

As compared with the equivalent period in last year, export increased by Yen 6,208,000 and import decreased by Yen 67,275,000, the balance being a decrease of Yen 61,067,000.

With reference to staples, the export of such important articles as raw silk, silk and cotton textiles, and others, considerably decreased, while there was a marked decrease of such imports as rice, cotton, sugar and oilcake. Needless to say, this phenomenon is to be ascribed to the decline of the price of raw silk in the United States, without showing any sign of a rise, despite the ever increasing consumption of the article in that country, as well as to the depression of Japan's export trade with China as influenced by the endless disturbances in the latter country.

As for the remarkable decrease of imports, it is generally considered as due to the buoyant fluctuation of the exchange rate in the former half-year, on one hand, and the people's consuming power yet remaining poor in consequence of the general financial stagnancy throughout the country, on the other.

Now, what is the prospect of the foreign trade in the latter half of 1928? One cannot overlook the following four points:—

(1) The extent of the anti-Japanese boycott in China and the South Seas.

(2) The future of the yen exchange rate.

(3) The conditions of domestic industry, interest and consumption of diverse goods within the country.

(4) The vicissitudes of the demand and supply of staple imports and exports.

With regard to the first mentioned boycotting movement against Japanese goods in China and the South Seas, now that the success of the Northern expedition of the nationalist army has brought the civil strife to conclusion to some extent, which promises a temporary rest in China, we may safely anticipate that

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Chinese merchants in general, at least in view of supporting themselves, will not any longer be persistent in such a movement against Japanese people and goods, which is actually unfavourable to themselves, although there may be some whose interest directly opposes Japanese interests.

In other words, notwithstanding it is feared that the present slackness of Japan's Chinese trade may not be improved during the dull summer season we may expect amelioration to a certain extent towards autumn when demand for Japanese articles necessarily increases, and, consequently, there may be little need of pessimism provided no unexpected unfortunate events occur.

As to the future of the yen exchange rate it is generally observed that the rate will range from 46 to 47 dollars.

Some people seem to presume that the conditions of various domestic industries will be greatly improved on account of the favourable tone of the financial market in recent days, which will, they imagine, result in giving impetus to the people's buying power and, consequently, in the increase of the import of raw materials. However, this observation seems not to be to the point; in general, enterprise circles still seem far from getting out of the cautious stage, capital being still unevenly accumulated.

As a necessary consequence, the recovery of consuming power is hardly to be expected, and it is too early to assume that the general productive industry of the country will soon take an optimistic turn, as the restriction of production of various goods cannot be so easily lifted.

Now, turning our eyes to foreign countries, we find the United States still remaining in a satisfactory condition for the time being, so far as Japan's export trade is concerned; no marked change will take place in India and the South Sea islands; particularly in Europe there seem to be few causes for Japanese traders to feel pessimistic. Again viewing the future of the anti-Japanese boycott in China as already referred to, roughly speaking it seems safe to assert no condition in foreign countries will affect Japan's foreign trade unfavourably.

Under these circumstances, the following forecast of Japanese trade in the second half of 1928 may be made, based upon comparatively reliable materials for investigation:—

	Yen
Export	1,057,565,000
Import	938,025,000
Excess of Export over Import . .	119,540,000

In other words, in comparison with the excess of export in the latter half of last year amounting to Yen 110,406,000, an increase of excess of Yen 9,134,000 is anticipated for the second half of this year.

Now, with reference to the vicissitudes of staple exports and imports, particularly those of raw silk (export) and cotton (import), it is expected, as viewed from the amount of production of cocoons and the anticipated market price of raw silk, that the export of this article will increase by 5 per cent., viz. 294,000 piculs, valued at Yen 411,600,000, while it is generally imagined that the amount of import of cotton will be almost equivalent to that in the latter half of 1927, that is, 4,000,000 piculs, whose total value will be no more than Yen 237,000,000.

However, what still makes us feel uneasy is a possible rise in the market price of cotton and a decline in that of raw silk. In the event of a marked fall in the price of raw silk, it goes without saying that the amount of money to be gained from the export of this article will be lower than expected, even if there may occur no decrease in the quantity. On the other hand, although no remarkable unexpected increase in the import of cotton may take place during this latter half-year, there is ample reason for being afraid of the increased import of these goods in the first half of next year, causing a general excess of imports. Any mischance regarding these two staples, therefore, will affect the prospect of Japan's trade in a considerable degree.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XIII

THE RELATIONS BETWEEN THE JAPANESE AND AMERICAN RACES

Between the most easterly point of the Asiatic continent, north-east of Chisima,[1] and the most westerly point of Alaska in North America there is only a narrow passage called Behring Straits after the name of the celebrated Danish navigator who discovered the straits in the 12th. y. of Kyoho (1727), when surveying the coast of Kamtchatka in a Russian ship. However the fact that the Japanese had known the straits before then is amply proved by the precise description in a chart made by the Japanese, which is now in the British Museum.[2] When Kämpfer visited Japan in 1690-2 he saw a map drawn by a Japanese in which Kamtchatka and the N.-W. part of America were exactly depicted. He ascertained that America had been accidentally discovered by the Japanese who sailed the Pacific in ancient times. Another writer, Mossman, referring to native traditions, remarks that the Japanese were the first discoverers of America. In a map published in France about 1710, the straits are described as "Detroits de Iesso" or Straits of Yezo, and Alaska is called "Terre de Iesso" or land of Yezo. Most of North America was then inFrench possession, so presumably the author of this map filled in the names as he heard them from compatriots of his who had been there and learnt them from the natives, for otherwise he could undoubtedly not have made such a map or even a rough sketch.

Canada, according to European geographers, was discovered by Cabot in 1497. Its ancient history is obscure, but there are two traditions. One of these, current among the inhabitants of the Arctic Circle, is that a Norseman called Leif Ericson drifted in a boat to the coast of Labrador and was the first discoverer, while another is that in ancient times Asiatics came to the country, crossing the straits on the opposite coast. Concerning these traditions a Japanese who has travelled in the country remarks: "The inhabitants of the north insist that Europeans were the first discoverers, but this is quite out of the question. The tradition that Asiatics were the first may be considered to conform with the truth, for the faces of the natives of British Columbia (called Siwashes) greatly resemble those of the Japanese, and armour, nearly similar to that of Japan, had recently been unearthed at Vancouver. This opinion is not, however, based on any further proofs, and but one thing is certain: that in ancient times there

1. Usually called by foreigners the Kuriles, the name being derived from a native word, *kurumise*, meaning islands, or from the Russian word kurity, to smoke, in allusion to the numerous volcanoes they contain.

2. Reference was made to this in the speech delivered at Yokosuka by Nordenskjöld, a Swedish arctic explorer, who visited Japan in the 12th. y. of Meiji (1897) after accomplishing the navigation of the North East Passage in the Swedish ship "Vega."

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were troglodytes in the country, as their caves and relics have been found in various places between the Bay of Mexico and Winnipeg. Their caves dug out in shady woods are of immemorial age. Most of them are now dilapidated and so have lost their primitive form, but their original state is clearly discernible. Their history, however, cannot be traced, as the Indian natives have no traditions concerning them, and no account has been furnished by early visitors from Europe. The natives are long-haired, bare-footed and very stupid, worshipping strange gods and other objects. Their copper-coloured faces and black hair resemble those of the labourers of Japan, so that it has been supposed that they are of the same race;[1] but the inhabitants of the eastern portion of the country are considered of a different stock, as they have skins of a deep red colour."

As stated above, the Siwashes or aborigines of America so resemble some of the Japanese in face, physique and general aspect that they are often mistaken for the latter. In British Columbia and Mexico the natives call a sandal *waratie* or *warazi*, and a hoe *kuwa*, which seem derived from Japanese words.

"It is indisputable," says Matsubara in his Alaska Fudoki, "that there is a Mongolian strain in the natives of Alaska, and this Mongolian strain has been judged by certain European and American scientific thorities,[2] from the reports furnished by travellers, who have explored these regions o be a variation of the Japanese type. Dr. Eliot, Director of Museum at Washington, who has travelled there, reports that the Aleuts, the present natives of Alaska, are a mixed race of Japanese and Polar Eskimos. The faces, language, manners, customs, tastes, and other characteristics of the natives occasionally indicate Japanese peculiarities. Japanese who have visited the country, e.g. fishermen from Japan, frequently mistake them for compatriots on first seeing them and hearing their vernacular."

An account has been given by E. H. Parker under the title "The Japanese in Canada in Ancient Times,"[3] which runs as follows:

> "One of the first things that struck me on my arrival in Victoria was the resemblance of the Indian squaws, or Klutchmen as they are locally called, to the women of Mongolia It was also remarkable how like to Japanese dressed in European clothes were the Indian men, or Siwashes as they are locally called, especially when wearing the same ungraceful garments. I mentioned this matter to the Rev. J. Edicott Gardner, of the Methodist Mission, Victoria, stepson of the well-known Mr. Vrooman, of Canton, and was informed by him that a Japanese or Chinese 'copper fan' had recently been excavated in Government Street at a depth of ten feet and from a spot which had apparently never been disturbed

1. Some remarks of Japanese racial characteristics will be found in *Gwaiko Tsussho Sidan*, pp. 176-8.
2. E. S. Morse, an American, who was in Japan for some time in quest of ancient relics, and others.
3. Published in the *China Mail*, 1894.

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before. This 'fan' had, he said, been sent to the British Museum. As the gentleman, Mr. Wilson, who had found it, lived hard by, we went to interview him, and discovered that the supposed 'fan' was still at his country residence. Thither we all repaired. The object excavated turned out to be a copper fan-shaped mirror, such as are at this day sold at the Exhibition in Osaka for their weight in copper cash, or a silver equivalent. On the reverse side of the smooth mirror face was the raised picture of two cranes, a tree, a brook, and a tortoise, with the inscription Nakahara Setsu no Kami Mitsushige[1]; the Japanese boy in charge of the hotel lift said that the object was very old, he did not know how old, but probably fifty or a hundred years. This statement was confirmed, so far as the reading of the characters goes, by Mr. Shinomura, a Japanese gentleman on his way to Tacoma; but he said that Setsu no Kami was the name of a celebrated mirror maker in ancient times, and that he would require to consult his history books for the exact date. Mr. Shimizu, Japanese Consul at Vancouver, writes to me as follows:—'Setsu no Kami was a title in ancient times meaning "Governor of the province of Settsu." I presume the inscription is the name of the maker of the article. Possibly antiquaries in Japan may now be able to give the probable date of the mirror. In the course of conversation, Mr. Wilson mentioned that some Japanese or Chinese coins had been unearthed by a Mr. James Deans. I visited Mr. Deans, a local antiquarian and Indian expert, who informed me that they had been found in an Indian child's grave, having evidently been used as ornaments. He had two of the 26 found still in his possession: they were the ordinary cash, so common both in Japan and Wenchow,[2] and there is no reason to suppose that they found their way here previous to the date of the first British settlements. Mr. Deans mentioned, however, that the coast Indians had ancient traditions of three strangers arriving from the 'land of the setting sun' and marrying into their tribes. He was also present on one occasion when some Japanese fishermen employed under him indicated an Indian boat derrick as being purely Japanese in idea and construction."

It has also been stated that some years ago, when a well was being sunk at Victoria, British Columbia, an old Japanese kusari-katabira, or shirt of mail made of interlaced chain-work, was found four feet under the ground. It is composed of many thousand pieces of iron chain a few inches long, and its length from collar to skirt is 21 ½ inches. One of the sleeves has a flaw of about two inches supposed to have been caused by a sword cut, which has been repaired with silver. This chain-skirt dates back a few hundred years, but its history is unknown. In the vicinity of that town there are many remains, which may be supposed to have been people's dwellings in ancient times, and some years ago old Japanese coins were discovered in cairns and tombs.

1. 中原攝津守光重. 2. 溫州, a Chinese port facing the Pacific Ocean.

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1. Adapted from a Zulu by Rolando Morrison.

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It is said that in Yezo there lived before the Ainu (or Aino) tribe another tribe called the Kurumise, which, after being driven out by the former, finally retired to Chisima, Kamtchatka and the surrounding regions.[1] Some Europeans are of opinion that the American Indians are of the same race as the Eskimos, the dwarfs of the North. The language and customs of the former are, it is said, somewhat similar to those of a part of the Japanese; like the Japanese, for example, they call water *mizu* and hold chrysanthemum blossoms in reverence. I am unable to vouch for the accuracy of this statement.

Whether the Aztecs or Mexican natives came from Asia is an interesting question. I quote the the following passage from *Mexico*, compiled by the Bureau of the American Republics (Washington, 1900), which contains a bibliography of works on Mexico.

> "An impenetrable mist of fable envelops the early history of Mexico. Scientific investigation and archaeological research have not yet lifted the veil to disclose the original inhabitants of that country. According to the Mexican scholar Pimental, not one of the 108 indigenous tongues bears any analogy to Asiatic tongues, but certain resemblances to the language of the Esquimaux would indicate direct communication between Asia and America."

Under the head of "The Japanese Origin of the North American Indians," W. E. Griffis observes in his work The Mikado's Empire (quoted here in an epitomized form):

> "An examination of a good globe or map of the Pacific Ocean, with the currents well marked, will show that the Kuro Shiwo, or Black Stream of Japan, rising in the Equatorial belt, flows up past Formosa, Japan, the Kurile and Aleutian Islands, Alaska, Oregon, and California, and thence bends westwards to the Sandwich Islands. A junk or tree left in the Kuro Shiwo off Kiushiu would, if not stopped or stranded, drift round the circuit from Japan to Hawaii.
>
> "For twenty centuries past, Japanese fishing-boats and junks, caught in the easterly gales and typhoons, have been swept into the Kuro Shiwo and carried to America. Had we the records of all the Japanese and Aino boats wrecked on American shores, the number would probably be thousands, and the Japanese origin of many, at least, of the aboriginal tribes of America be demonstrated. The probabilities favour the idea of Japanese women reaching America also.
>
> "Arguments from languages are not wanting, though the field of research awaits a competent tiller. The comparison both of language and other data should be between those of ancient as well as modern Japan and those of America. In examining vocabularies of Indian languages, I have found unaltered, or in shortened forms, Japanese words. A knowledge of the phonetic changes and a view of vocabularies Romanized according to a uniform system,

1. *Henyo Bunkai Zuko*, by Kondo Morisige.

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with a study of structural idioms, constructions, honorific, separative and agglutinative particles are found identical, or nearly so, in Indian languages. The superstitions, customs and religions of ancient Japan and America bear an extraordinary resemblance. The sacred mask-dances, the worship of the sun and forces of nature are instances. In the Aztec and Japanese zodiac six of the elements agree in both. The most characteristic superstitions in Japan[1] are the fox myths, in which the powers of metamorphosis and infliction of evil on man are ascribed to these animals. These identical ideals were found by the first European settlers among the Indians in New England and in Mexico. They are still universally current among the aborigines of the Pacific slope, the coyote being the object of them. The totems, crests, wampum-belts, calculating-machines of coloured threads, picture-writing &c. all bear striking resemblance to ancient methods in Japan. There is little in Aztec, Central America or Peruvian antiquities that might not have been derived fro n ancient Japan.

"Arguments from physiognomy are not wanting. I took a number of photographs of Colorado and Nebraska Indians with me to Japan. On showing them to the Japanese, they were invariably taken for their own countrymen. Siebold has discussed this subject. See also in the Memoires du Congres International des Orientalistes: Paris, 1974, "Rapports du Japon avec L'Amerique." Mr. C. W. Brooks, H.I.J.M. Consul at San Francisco, has also pointed out the bearing of data furnished by a study of the Japanese current on the great similarity between the flora and fauna of the Pacific coast and those of Japan."

In recent years a Chinese record dating from upwards of two thousand years ago was discovered at Hermosillo, Mexico. This discovery and the results of investigation carried on in the Polynesian Islands of the Pacific by F. W. Christian are sufficient to settle all discussions on the origin of the Aztecs. He returned to Sydney after an extended tour of the islands of the South Seas, the Caroline group especially, where he made a successful search for ethnological specimens. He discovered extensive traces of the Chinese and Japanese in the islands of the Pacific, together with evidence pointing to the existence of a civilization of two thousand years ago, linked with ancient civilization in Central America, and probably explaining the origin of the Aztecs. For nearly two years he looked for traces of the Chinese in the islands, and was fortunate enough to find ancient records, specimens of handiwork and weapons which prove that Asiatic races were extensive traders among the South Sea group many centuries ago. A large trade was carried on by way of the Caroline group between China and Central America. The evidence all goes to show that the Torres Straits route to the Pacific was not taken, but that voyages were made to many of the Carolines. Another coincidence which is of special interest is contained in a despatch from Hermosillo, Mexico, saying that a

1. The author should have said "ancient Japan" here.

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rock has been discovered in the mountains of Magdalena district, State of Sonora, which is covered with Chinese inscriptions. Sen Yup, a well-educated Chinese of Guayamas, after visiting the stone, said the writing is undoubtedly Chinese, and that it was inscribed at least two thousand years ago.[1]

Senor Romero, the Mexican minister to the United States, in his work on Mexico discusses the question whether the original inhabitants of the country are in any way related to the people of Japan. He calls attention to the many points of similarity between the Mexican Indians and the Malay Asiatic races, especially the Japanese branch, which give justification for the belief that the aborigines of Mexico originally came from Asia or vice versa. Their intensely black hair and eyes, their brown or yellow skin, their small stature and the slight obliquity in their eyes are features common to both Mexican Indians and Japanese. He states his impressions of the Japanese as follows:

> "When I first came to Washington, at the end of 1859, not having been out of Mexico before, I retained very vivid recollections of the Mexican Indians, with whom I had been somewhat closely associated; and shortly afterward the first Japanese Embassy[2] came to this country, and was received in a very solemn manner by Mr. Buchanan, then President of the United States. The embassy consisted of about forty persons altogether, comprising Minister, secretaries, interpreters, servants, &c., who were dressed in their national gala costumes, not having yet adopted the European one. The Diplomatic Corps having been invited to the reception, I attended as a member of the same, and was greatly struck by the remarkable similarity which I found between the Japanese members of the embassy and Mexican Indians whom I had just left. It seemed to me that had I collected at random forty Mexican Indians and dressed them in the same gorgeous costumes that the Japanese wore, nobody could have detected the difference. Some of the Indian languages seem to me strongly to resemble the Oriental ones, though of course I cannot speak with authority, as I do not know any of those languages and have heard only the Chinese, Japanese and Corean spoken; but I am sure that if any educated and intelligent Chinese should go to Mexico and spend some time among the Indians he would find traces in the language which would contribute greatly to clear up this problem. Mr. Tateno, a former Japanese Minister who visited Mexico, found during his short stay in that country several words that are used in Japan and that have the same meaning in both countries. I am aware that Senor Pimentel, a very learned philologist, who made a special study of the languages of the Mexican Indians, finds no similarity at all between them and the Chinese or Oriental languages, and that the Otomi language, which is monosyllabic he finds to have no similarity to the Chinese. But notwithstanding that great authority, I believe

1. From the *New York Tribune*, 1897. See also Chap. XXVI.
2. Sinmi, Kimura and others visited America in 1860.

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that the aborigines of both continents—that is, Asiatic and American—were originally of the same race, and that there must be some relationship between their languages."

Certain authorities state that Oaxaca (Portuguese pron. Osaka), the name of a town in Mexico, was derived from the name of Osaka in Japan, and that the zodiacal signs of Mexico were an importation, with slight modifications, from Japan. Others assert that the Toltecs, who still exist in America, are a Japanese race which came to America about five centuries before Christ, as can be proved by their architecture, called motekzma in Guatemala and Yucatan, manners and customs.

From the foregoing accounts it may be considered as proved that in ancient times the Japanese and other Asiatics emigrated, crossing the the Northern Sea to the land now called North America, where they formed settlements, and that hence the natives of America have Japanese and other Asiatic blood in their veins [1]

1. For the further discussion of this subject see *Encyclopædia Britannica*, H. Davis: "On Likelihood of an Admixture of Japanese Blood on our North-West Coast;" Proceedings of American Antiquarian Society, 1872; and *Nichi O Kotsu Kigen Si*, pp. 636, 669, &c.

Japan's swimming champions departing for the Olympiad at Amsterdam.

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The Soul of the Samurai

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The Soul of the Samurai

NOT only is the Japanese sword of high excellence in quality as a weapon, but it has an important significance, being regarded as representing the soul of the *samurai*, or knight, and so has been handled with reverence. As the *samurai* class demanded a sword of as good quality as possible, and the swordsmith took much care in its forging, it resulted in the marked development of the art of tempering.

Although the Japanese sword, as it is today, is curved, it was quite straight from the primitive age down to the Heian Period. In prehistoric days the Japanese sword was made of stone, and it is since he mythological age, over two thousand years ago, that it has been of steel. This is easily proved by ancient swords found in old tombs recently excavated in various districts throughout the country.

As can be assumed from these discovered weapons, the Japanese race, the *Yamato* tribe, seems to have employed steel swords since olden times, over twenty centuries ago. No name of the swordsmith, however, is engraved on an ancient sword, such as on those of later date, which makes it impossible to identify exactly the age in which it was forged. Nevertheless, a rough estimate can be made of the date from ornamental jewels, mirrors, armor, harness, coffins, and other things found with the swords. Hence, from the shapes of the swords, one may make a general distinction among them as to whether before or after the reigns of the Emperor Ojin and Emperor Nintoku (270—313 A.D.), but, as for the products of still earlier times, it is next to impossible to date them accurately.

Tradition says that even in the mythological age there were already swordsmiths in Japan, but it is most likely that the origin of the art of forging swords is to be traced back only to the reigns of the Emperor Ojin and Emperor Nintoku, prior to which no fine art culture existed in Japan. Since those days the art made uninterrupted. progress.

The inscription engraved on blades used to have only two ideographs denoting the name of the smith, until the Fujiwara Period. Descending to the earlier part of the Kamakura Age, however, there was engraved on the blade not merely the full name of the maker but a long continuation showing his native province and address. Ancient swords were generally thick, stupendous and heavy-looking, but in later days thinner and lighter ones began to be produced, with figures of the sun and the moon, of dragons and other animals inlaid on the blades. The reason seems to be that, since the use of a sword is for overpowering an enemy before cutting him down, the weapon itself should possess dignity to some extent.

As time went on, the sword came to be worn by many people of varied professions, and the quality of production proportionately increased. Before the Heian Period sword-forging was confined to Kyoto and its neighbourhood, the centre of national administration, but since that era circumstances necessitated the wider extension of production through the country.

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Sword-forging in Japan originated in a state enterprise in Yamato Province in the form of an official swordsmith department. The natural result was insufficiency of production, far from filling the State armory.

During the Nara Period when civil wars frequently occurred in the metropolis, the belligerents found not enough swords and were forced to collect vagrant *samurai* from every direction of the country. But still they were short of weapons and resorted to hiring the swords and other arms stored in Shôsôin, the Imperial Treasure-House in Nara.

After the Fujiwara Period the *samurai* became recognised as a social class, and in proportion to the increase of their families the use of swords became more necessary than ever. In the Gempei Era which followed the Fujiwara Period the necessity for swords became more accentuated, and even temples became armed as a result of many defeated warriors taking refuge in them. This was the origin of Sôhei or armed priests.

Since they keenly felt the necessity for many swords, these armed priests began to learn the art of sword forging and to display distinguished skill in it. Under these circumstances, in large temples throughout the country there were found many skilled swordsmiths. Amongst others, the Tôdaiji, Kôfukuji and Taimaji in Yamato Province, the Enryakuji in Yamashiro Province, Daisen and Ohara in Hôki Province, Hikosan in Bungo, the Usa Shrine in Buzen, Maikusa and Gassan in Ou, and others, were noted for the production of fine blades.

Curved swords became the general fashion all over the counrty in the Gempei Era. Prior to those days almost all Japanese swords were straight ones, with a few exceptions. The weapon thus becoming curved signified marked development of the art of the swordsmith, from the artistic viewpoint. Besides, viewed from a practical standpoint, it makes the power for cutting more trenchant. However, it is presumed that the practice of curving swords in those days came from experiences gathered from long combats, instead of from scientific research. Curving was only in the case of long swords, short ones being still manufactured straight, and a long sword used to be suspended from the loin with a sash called *obi-tori* in ancient days, although it began to be girded on from the Ashikaga Era. The length of a sword in olden times was proportioned to the height of the wearer, and it was from the later part of the Tokugawa Period that the length was standardised by law, which custom has survived until today.

The process of forging was fundamentally standardised in the Heian Period; both hard and soft steel were used, both being folded and struck with a hammer so as to make the blade of alternate layers of the two. The inscription was engraved on the part of the blade called *nakago*, the part which is inserted in the hilt. While all swords were forged straight, once the blade was fixed in the hilt it was made so as not to be drawn out again, but, in later days the *nakago* was fixed in the hilt with two pins called *menuki*, so that it might be drawn out, if so required, by taking out the *menuki*, thus enabling one to examine the inscription engraved on it. One glance at the inscription is sufficient to know who

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was the maker of the weapon. Moreover, as the exposure of the *nakago* discloses the file marks anybody who has an eye for swords is able to tell by whom the weapon was forged, even if his name is not engraved on that part.

Ability as a connoisseur was considered a matter of personal pride among the bygone *samurai* who made strenuous efforts to foster and promote this ability.

Particularly after the revival in the Kembu Era (1334-5 A.D.) a feudal lord used to present his retainers with swords after a war was ended in recognition of their meritorious services during the disturbance and a *daitsuké* was always attached to each sword. By daitsuké is meant a document appraising the sword at its value in gold coin.

In order to have this document drawn up, the sword was taken to a government office named "Mekiki-sho" or "Kiwamedokoro," where it was examined and criticised by official connoisseurs. The Hon'ami Family which is considered the head house of sword connoisseurs in Japan, originated in the Momoyama Era, while until the Temmon Era (1532—1554 A.D.) Shin'ami and Nôami served as official connoisseurs of swords. This appraisement graded swords into two kinds: superior and inferior.

Notwithstanding stress was generally placed upon the outward fine appearance as well as the price of a sword, in the *samurai* class more weight was put on its keenness although they never ignored this appraisement. Each *samurai*, therefore, preferred a trenchant sword for self-defence as well as for using it on the battlefield.

Toward the latter part of the Tokugawa Era when the country had become pacified more attention began to be paid to the external ornaments of a sword. The result was marvellous progress in this ornamental art. They would pay extravagantly for the three parts of a sword (*mitokoro-mono*): the rivet-cover, hilt, and *kodzuka* or sword-knife. One would pay hundreds of yen for a single rivet-cover! Consequently, the artcraft of these three parts or *mitsudokoro* realised astounding developement, it being considered as one of the fine arts. The foremost workmanship was by the Goto Family in this kind of production.

This tendency of placing too much importance upon the art of manufacturing the smaller parts of a sword resulted in the virtue of the blade itself being gradually ignored and the workmanship of the swordsmith declining. Under these circumstances, the swords latterly forged have dull blades, however dazzingly beautiful their external ornaments may be. As for ancient fine blades, on the contrary, they were stored away with much care by scrupulous ex-feudal lords or thoughtful men, who would not part with them whatever the price offered.

This concealment of old swords brought about the production of many spurious articles; worse than that, there was produced a group of men whose occupation was to engrave inscriptions on markless swords, imitating genuine inscriptions. This peculiar profession was called "Mekiri-ya" or "Inscription-engraver." In the meanwhile, the sword became regarded as a mere ornament accessory to one's attire. In this manner, towards the end of the

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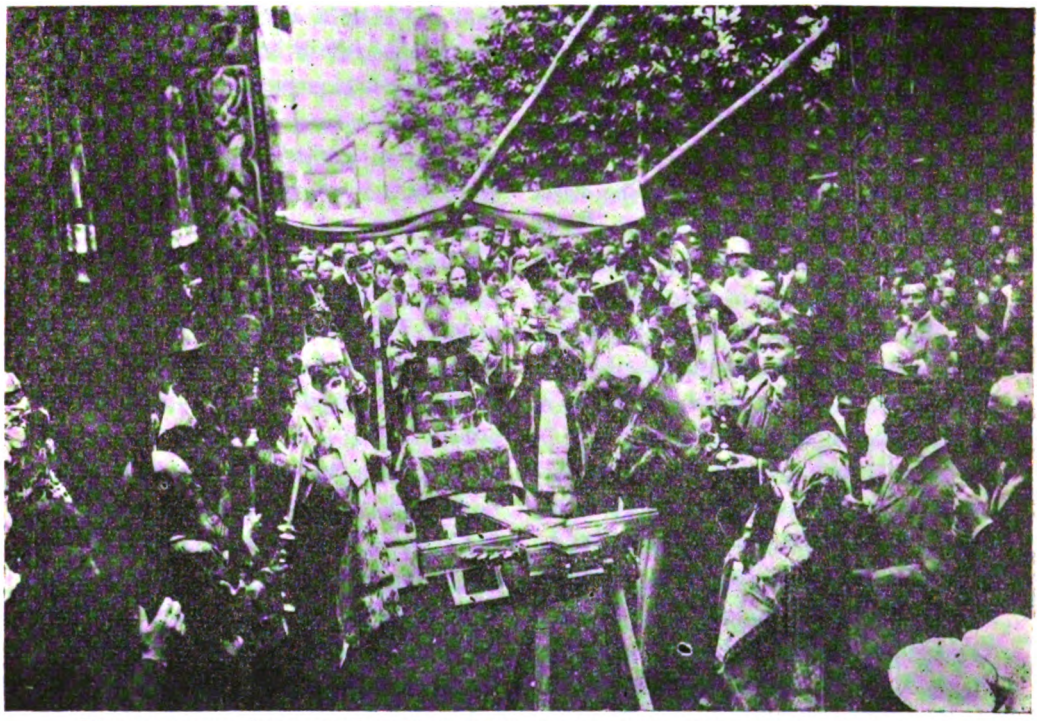
Tokugawa Shogunate's Government so many swords were distributed among the people that anybody was able to wear one. Needless to say, this phenomenon enhanced the number of swordsmiths throughout the country, but their skill was not worth metioning.

Even after the Meiji Restoration (1868) people did not cease to wear a sword. On the promulgation of the Sword Abolition Act in the 5th year of Meiji (1872), however, many swords came into the market. But all the famous swords forged before the earlier part of the Tokugawa Period were concealed by their owners, which made it difficult for other people to come into possession of them. The keenness of these celebrated weapons was such that it was said it was no more difficult to cut steel with one of them than to chop off a finger. They were admired and coveted by Japanese and foreigners alike as real treasures. It may be added that the Japanese sword was highly valued in ancient times, abroad. In his "Poem on the Japanese Sword," Wang Yung-Shieh, celebrated poet of the Tsung Dynasty of old China, praised the Japanese sword in the following words: "A precious sword has recently been discovered in Japan."



The ceremony of consecrating the new cross for the dome of the Russian Cathedral in Tokyo, which has been rehabilitated.

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Leaders of the Mitsubishi

MITSUBISHI and Mitsui are the twin giants of the financial world of Japan. In respect of their wealth, the two families are almost on a par. The Mitsubishi Firm, like the Mitsui, occupies a dominant position in the commercial and industrial circles of the country, various kinds of corporations on an extensive scale being under its control. The Mitsubishi Goshi Kaisha may be regarded as the headquarters of all the undertakings of the family. The company is capitalised at Yen 120,000,000.

Baron Hisaya Iwasaki remained as its president until 1917, when he was succeeded by Baron Koyata Iwasaki. Baron Hisaya is the first son of the late Mr. Yataro Iwasaki, while Baron Koyata is heir to the late Baron Yonosuké Iwasaki; they are, therefore cousins.

Ten corporations are under the direct management of the Mitsubishi Goshi Kaisha, their aggregate capital amounting to Yen 305,000,000, of which Yen 196,750,000 is paid up. Besides, three other corporations are controlled by the Iwasaki Family, which also is largely interested in thirteen other concerns.

It is of deep interest to know what sort of men take active part in the operation of this gigantic economic machine.

I. Mr. Kusuyata Kimura

Mr. Kusuyata Kimura is General Managing Director of the Mitsubishi Goshi Kaisha. He is of the Taoka family, and while young was adopted by the Kimura family. He was born in Kochi Prefecture in 1865. On account of his birth in the same province as the late Mr. Yataro Iwasaki he was taken by the latter into the Iwasaki Dormitory while attending the Tokyo Imperial University, and upon graduation from the Law College of the same University in 1890 entered the Mitsubishi firm. He was soon transferred from the Tokyo head office to branches, being manager at Nagasaki and Kobe. Then he was recalled to the head office, as head of the General Affairs Department. After filling the posts of chief of the Colliery Department and President of the Mitsubishi Mining Company, Mitsubishi Iron Foundry and Mitsubishi Paper Mill Company, he came to the headquarters of the Mitsubishi, where he has at last reached his present high position.

Mr. Kimura is full of energy but cautious and scrupulous. Rightequsness and integrity are other characteristics of this central figure of the Mitsubishi interests. No wonder he is highly valued by his colleagues, and has full confidence placed in him by Baron Koyata Iwasaki, President of the company. The late Reiun Taoka, prominent novelist, was his younger brother.

II. Mr. Kikuo Aoki

Ranked next to Mr. Kimura is Mr. Kikuo Aoki, Managing Director of the Mitsubishi Goshi Kaisha. He is from Nara Prefecture. He is now sixty-one years of age. In his boyhood he studied Chinese classics under Kando Okamura, celebrated provincial savant. He graduated from the Law College of the Tokyo Imperial University, in 1892. Immediately he was employed by the

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Mitsubishi Goshi Kaisha. After serving as sub-manager of the Moji and Kobe branches he was manager of the Nagasaki, Moji and Osaka branches in succession. Then he was transferred to the Banking Department, of which he was made director. Later he was promoted to the directorate of the General Affairs Department of the Goshi Kaisha, then was given the present office.

He is so sedate that he never utters a single word in jest. Once he takes up work, he devotes himself wholly to it until it is finished. More than thirty years' service have made him of the purely Mitsubishi type. Probably he will be successor to Mr. Kimura as General Managing Director.

III. Mr. Hyo Hamada

Mr. Hyo Hamada is President of the Mitsubishi Shipbuilding and Engineering Company. That his predecessor, Vice-Admiral Dr. Hideo Takada, surrendered the post to him proves how able he is. He is the second son of Mr. Shinzo Ichinosé, a *samurai* of the old Nagasaki Clan. He was born in 1870 and later was adopted by the Hamada Family. Upon graduation from the Engineering Department of the Tokyo Higher Technical College in 1891, he entered the service of the Nagasaki Shipbuilding Yard, the forerunner of the present Mitsubishi Shipbuilding and Engineering Company as shipbuilding engineer. He displayed his talent in the yard and was gradually promoted until he was made Vice-President. In 1917 when the Nagasaki Shipbuilding Yard was reorganized as the Mitsubishi Shipbuilding and Engineering Company Mr. Hamada was promoted to be one of the directors, then to the managing directorate and again to the chairmanship of the Board of Directors, which post he now holds. During this interval, he was twice sent to Europe and America where he made industrious studies of shipbuilding engineering. The fruits of his researches abroad have materialised in the construction of hundreds of vessels of the most up-to-date type. Mr. Hamada is one of the indis pensable men of the Mitsubishi.

IV. Mr. Ichiji Mitani

Mr. I. Mitani captains the mining industry of the Mitsubishi interests. He is from Hiroshima Prefecture, born in 1871. After graduating from the Tokyo Higher Commercial School, the forerunner of the present University of Commerce of Tokyo, in 1896, he entered military service as a one-year intendant volunteer and was promoted to intendant-captain. While in service he took part in the Boxer Trouble and the Russo-Japanese War. After being discharged he was engaged by the Mitsubishi firm. Starting from the bottom of the ladder, he attained the managership of the Nagasaki branch office of the Goshi Kaisha and then became chief of the Coal Department of the head office, due to his rare ability. Upon the foundation of the Mitsubishi Mining Company, he was offered a seat on the Board of Directors. This appointment was later followed by nomination as Managing Director and, then as Chairman of the Board of Directors. One who has succeeded in climbing to the summit from the humble position of simple clerk, Mr. Mitani is rivalled by nobody else in the Mitsubishi firm, so far as knowledge of coal and collieries is concerned.

He is always full of vigour. He never

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stops until he accomplishes a thing. As he is exceedingly warm-hearted and sympathising towards his subordinates, his popularity may be imagined.

V. Mr. Itaro Tanimoto

We find a man with a clear intellect and presence of mind in addition to sincerity in the person of Mr. Tanimoto, Chairman of the Board of Directors of the Mitsubishi Warehousing Company. Mr. Tanimoto was born in Tottori Prefecture fifty-eight years ago. He graduated from the College of Law of the Tokyo Imperial University in 1898 and immediately entered the service of the Mitsubishi. He started in the Banking Department, where he served for several years as a clerk in the Osaka branch office. Then he was transferred to the Mitsubishi Warehousing Company as manager of the Osaka branch of that firm. Later he was transferred to the managership of the Kobe Branch. In 1917 he became managing director, and before long he attained the full power of management in succession to Mr. Toshiyoshi Takeichi, formerly President of the Company. As might be expected from a man who has devoted himself exclusively to warehousing business for over twenty years, Mr. Tanimoto is credited as the highest authority in Japan in this line of enterprise.

VI. Mr. Shushiro Funakoshi

Mr. S. Funakoshi is President and Director of the Mitsubishi Internal Combustion Engine Company. He is from Hyogo Prefecture and was born in 1870. Being a naval officer on the reserve list, he is thoroughly at home in naval construction. In 1890 Mr. Funakoshi graduated from the Naval Academy. Before becoming Vice-Admiral in 1919 he was successively staff officer of the Kurè Torpedo Division, instructor in the Naval Gunnery School, member of the Department of Naval Education, staff officer of the Second Squadron, member of the Personnel Bureau in the Department of the Navy, commander of the warships Iwaté and Ikoma, Naval Attaché at the Japanese Empassy at London, commander-in-chief of the Training Squadron, and director of the Yokosuka Naval Arsenal. In 1922 he was transferred to the reserve list. When the Mitsubishi set about the manufacture of hydroplanes and aeroplanes he was engaged by them as engineer and was soon selected as Chairman of the Board of Directors of the Internal Combustion Engine Company. As a navy man Vice-Admiral Funakoshi is a sociable man of the world.

VII. Mr. Hideo Takeda

Mr. H. Takeda, Chairman of the Board of Directors of the Mitsubishi Electrical Engineering Company, also is a retired naval man. He was born in Kochi Prefecture, the native place of the Iwasaki Family, in the second year of Bunkyu so that he is now aged sixty-six. He graduated from the Naval Engineering College in 1883, and was immediately sent to France to further his studies in naval engineering. Three years later he was appointed second engineer sub-lieutenant.

After filling such varied posts as director of the Naval Briquette Manufactory and, concurrently, of the Pyong-yong Naval Mining Station, director of the Third Section of the Department of Naval Education, and director of the Naval Engineering College he was pro-

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moted to Engineer Vice-Admiral in 1913.

In 1914 he was placed on the first reserve list, and was employed by Mitsubishi, in the capacity of Chairman of the Board of Directors of the Shipbuilding and Engineering Company, being so familiar with the science of naval construction and engineering. The Mitsubishi Shipbuilding and Engineering Company has made remarkable development after Vice-Admiral Takeda began to supervise the undertaking. The present prosperity of the corporation is chiefly due to the painstaking and self-sacrificing efforts of Admiral Takeda. He has inborn diplomatic talent, thanks to which he has successfully gone through many intricate negotiations with other concerns on behalf of the Mitsubishi interests.

Last year he took up the direction of electrical engineering, so that he might give room to his juniors, releasing the post of president of the shipbuilding department. He is well known for his modesty and tender-heartedness, so that he is the object of respect and admiration among his subordinates.

VIII. Mr. Hyakutaro Miyagawa

Mr. Miyagawa is Chairman of the Board of Directors of the Mitsubishi Trading Company. He was born in Imaharu, Iyo, in 1876 and graduated from the Tokyo Higher Commercial School in 1892. Immediately on graduation he was engaged by Mitsubishi. Beginning as a clerk in the Banking Department, he has been gradually promoted in recognition of his high ability. Not long after he entered the firm, he was made manager of the Osaka branch.

An interesting episode is told illustrating his character. While he was manager of the Osaka branch of the Mitsubish Bank, farmers along the Takasago River in Harima Province threatened to riot against the Takasago Paper Mill Company, the forerunner of the present Mitsubishi Paper Manufacturing Company, because the corporation had fallen into an unfavorable financial condition and, moreover, allowed poisonous matter to flow into the river, which irritated the peasants. Mr. Miyagawa was commissioned by the paper mill with the readjustment of its finance as well as the pacification of the peasants. Successful in both, his reputation at once soared. Later he was attached to the Hankow branch office of the Mitsubishi Trading Company, his first step as a business man in China. Soon he was recalled to the head office as sub-director of the Business Department, from which post he was transferred as manager to the Moji branch and, then, director of the Eastern Department in the head office. Then he found himself managing director of the Mitsubishi Iron Foundry. When the Mitsubishi Trading Company decided to plunge into foreign trade in competition with the Mitsui, Mr. Miyagawa was unanimously recommended by the Board of Directors to be its Chairman. Nobody could have filled the position more successfully than Mr. Miyagawa. He is open-hearted and progressive in thought. To work briskly and yet efficiently is his motto.

IX. Mr. Kenkichi Kagami

We find the chairman of the Board of Directors of the Mitsubishi Marine Insurance Company in Mr. Kenkichi Kagami. That he is a foremost figure in Japan's insurance world is a well

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known fact. He was born in Tokyo Prefecture in 1868. In 1886 he graduated from the Tokyo Higher Commercial School. Immediately on graduation he entered insurance circles, in which he has remained for four decades. It is thanks to his innate ability in this line of business that the Tokyo Marine Insurance Company, of which he is still president, has attained its present prosperity. He is energetic and assidously devotes himself to his occupation, without taking heed of anything else. Clearheaded, rigid and austere he is yet generous and broad-minded. In the Tokyo Marine Insurance Company Mr. Kagami is respected by all. His presidency of the Mitsubishi Marine Insurance Company has brought the Mitsubishi's insurance business brilliant success. Baron Hisaya Iwasaki places the highest confidence in him.

X. Mr. Manzo Kushida

Mr. Manzo Kushida, chairman of the Board of Directors of the Mitsubishi Bank, is a native of Tokyo, born in Yedo in the third year of Keio being now aged sixty-one. After studying in the preliminary institute of the Tokyo Imperial University (now Tokyo High School) for some time, he went to the United States in 1890 for study. In America he studied finance and economics at Pennsylvania University, after graduation from which he joined a local bank in order to learn banking practice. With a large stock of such knowledge then quite novel in Japan, he returned home and was invited to join the Mitsubishi Bank. After serving at the Osaka and Kobe branches, he was recalled to the head office in Tokyo, where he served as sub-chief of the Banking Department, and then became managing director. It was not long before he became chairman of the Board of Directors. White-headed, yet with a boyish face, Mr. Kushida is always in high spirits. He is a typical gentleman of mild disposition. One of the elders of the Mitsubishi realm, Mr. Kushida is regarded with high respect.

XI. Mr. Kiyoshi Seshimo

Mr. Seshimo is managing director of the Mitsubishi Bank. He may be described as chief of staff to Mr. Kushida, the chairman. His native province is Shinano and he was born in 1874. He graduated from the Accountants' School attached to the Tokyo Higher Commercial School in 1893. On graduation he entered the Mitsubishi Bank where his ability was early recognised by the late Mr. Ryohei Toyokawa, then president of the house. His rapid advancement in the Mitsubishi's employment is mainly ascribed to the confidence placed in him by Mr. Toyokawa. He soon found himself manager of the head office. In 1919 he joined the Board of Directors as one of the managing directors. Mr. Seshimo, who started at the bottom, has been in close contact with financers and financial enterprises for more than three decades and is an infallible authority in this country on investments and industrial undertakings. He is a man of clear intellect and with discreet views on everything. He is a good example of the successful self-made man among the Mitsubishi personnel.

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Tsukioka Yoshitoshi and His Time

By Kazuma Oda

1. "Ukiyoye" and Wood Engraving

IN Japan wood engraving was brought to perfection in the Tenmei and Kansei Eras, before which a method of colouring was invented in the Meiwa Era. This is clearly shown in the history of progress of wood engraving, and in the Tenmei and Kansei Eras, the art made its greatest advance. At the same time, the engraving and printing and even the use of colours and paper left nothing to be desired. This is admitted by everybody interested in the study of *ukiyoye*.

It cannot be said that all the prints of the day were excellent art products, because wood engraving had reached perfection. It does not mean, for instance, that the wood engravings of women by Kiyonaga and Utamaro were matchless compared with the prints existing before and after the time. It is true, let me state again, that wood engraving itself was perfected. When wood engraving is observed from the viewpoint of the history of civilization, there can be no difference in opinion about that. Doubtlessly, Kiyonaga and Utamaro were lucky painters of the age, who could publish their works of art by means of wood engraving. For all that, we must not hastily conclude that they were preeminent artists. They were master artists representing a section of painters, with their pictures of women. I do not mean to say anything in objection to that. It would be well to call them great artists, apart from the idea of the excellent wood engraving of the time. This might be an abnormal view. Yet I take it, as we could not get at the truth of their art, unless the clothing of wood engraving were stripped from them.

Their printed pictures may be separated into two parts, namely, pictures and wood engraving. It is impossible to so separate them, when painted and engraved by the same persons, but in the *ukiyoye*, that can be done, for they were common products of three different persons. First will be the picture separated from the wood engraving, and then the picture separated into substance and expression. This may sound like a chemical experiment. For the student of *ukiyoye*, however, it should be easy to do it, without the necessity of explanation as to the method. At present, we are not appreciating *ukiyoye*, but are studying them, for which such an attitude as this must be admitted.

For this object, let us set aside the history of the development of wood engraving, as in the study of Yoshitoshi's wood engraving, it is easier and more convenient for me to go on without it. Some readers may object to this as rather too arbitrary. But otherwise it would be inconvenient for the present object.

Wood engravings in the Meiji Era, when commented on from the viewpoint of development of wood engraving in the usual way, are flatly called degenerated, or decayed, or retrograted. When something, after going up to the zenith of

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advancement goes down grade, it is sure to be stigmatized with the bad name of retrogression. This makes the question too complicated. Some people may name Yoshitoshi as one to be treated as a painter of prints in the period of degeneration. But that would seem to be too commonplace to permit study of the question.

Those who discuss *ukiyoye* in the ordinary way, are generally inclined to speak necessarily about wood engraving. Then the prints in the Meiji Era would have no chance ever of coming into prominence in the eye of their critics. The attitude of viewing not only the pictures of Meiji but all the *ukiyoye* as colour prints is not one to be taken reasonably by true students and is to simply observe the *ukiyoye* mainly from the viewpoint of the history of development of wood engraving. We must at first destroy this foolish idea. It is needless to say that printed *ukiyoye* are pictures and are not in any way products of wood engraving.

I do not know whether these people truly understand *ukiyoye*. Anyhow, most of them regard these pictures simply from the view point of the history of the development of wood engraving. It would be well if they would change their attitude and discuss *ukiyoye* as pictures from the standpoint of the history of the development of pictures. I fear that this may be misunderstood by those who argue that when wood engraving is taken away from the printed *ukiyoye*, the balance is paintings. It is wrong. Paintings themselves are perfect fine art and are of a different class. For the present object, it is enough if we study *ukiyoye* as pictures, apart from wood engraving, and without any thought given to paintings, which may be made an exception for the present object in order to avoid misunderstanding.

Printed *ukiyoye* thus are separated from wood engraving and also from paintings. Let us enter into the discussion of the main subject.

2. Utamaro's Pictures of Women

Of the *ukiyoye* painters in the Tenmei and Kansei Eras, those who made it their forte to paint women, we may mention as their representatives Kiyonaga, Shunsho and Utamaro. Above all, Kitagawa Utamaro's pictures of women have been much criticised by many persons in the past, being set, artistically, at a high value as the most complete of those pictures. This is right, for they treat women almost exhaustively. What made them so admirable? Different reasons must be mentioned. First of all, they are good when they are judged by appearance or expression.

At first, the tournure of his pictures has to be studied. I have not time to make any minute study of it, as the object of this article is not to criticise Utamaro. Briefly speaking, the tournure of his pictures symbolizes dissipation. If what may be called epicurian love can be represented in tournure, that will make Utamaro's pictures. His tournure is full of sexual attraction and of the poetry of sexual and feminine glorification. His reds and whites scattered about, is what every male would never cease seeking. How and where did Utamaro obtain such a valuable and remarkable style! He visited the Isle of Women and procured there privately by working with all his might the magic with which he came back. Indeed, in stealing this treasure from the

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isle, he disregarded his life and soul, and even what people said. He also did not care for wealth nor anything else but what he believed to have such magic power as to give life forever to his art. He was only able to obtain it by bearing a burden which no common man could have stood. For it, he ran the same risk as the acrobat walking the rope high in the air.

He then had at his back the help of the Kansei Era, thanks to which he was able to lay bare the secrets of women, at a risk, which could not have been hoped for in any other age. Utamaro in the Kansei! He died, but his pictures have continued to charm men by his magic. The women painted by him are substantially perfect and will live forever. But the figures represented by them cannot be separated from the Kansei Era. In other words, they cannot leave the days of Kansei in appearance, while their charming expression will be ever unchanged, even when we think of the art apart from the idea of time.

We hear from Utamaro's women some eternal secrets of their sex, and this is a fact that transcends time. At the same time, another thing is that they are of comparatively small range, being simply the ideal beauties of the Kansei Era. Women of slender face and extremely small mouth and eyes, women of excessive height, women of delicate looks, or women who do not look like those of the land of the living by any manner of means, were types to the liking of the Kansei people and are visions reflecting that aspect of the age. Utamaro's women lack rationality and show a development of strong sexual passion, which is a symbol of a social aspect of the Kansei Era; and the blame for it does not lie with Utamaro. In other words, they are the ideal of the men of that era, preserved through Utamaro's brush. In a word, it may be more proper to say that his works are a complete representation of the virtues and faults of the age. When his pictures are criticised calmly from the knowledge of sketching of the present day, it may be said that the figures painted by him are quite out of common demeanour, in respect of which it may be hard to call him an artist of the realist school. His courtesans have faces of the same type, while they are different in name. Not to mince words, his courtesans, housewives, town girls, ladies and mistresses bear as much resemblance to one another as if they were one and the same woman in various disguises or as if they were sisters or twins.

Some critic trying to solve this question, considered his model. But an easier way of solution may be sought in the thought that the ideal beauty of the Kansei people was the possessor of the unhealthy countenance left behind as Utamaro's work, for it was not Utamaro alone that drew in this way, but Yeishi, Yeisho and Toyokuni also portrayed likenesses of the same type, although different in skill. Not only the face, but the hands and feet and even the whole body drawn by them have common characteristics of the type, which was the popular taste of the time, too powerful to be shaken off. In this connection, the model question, or the imitation question may be considered, too. But in the latter question, the bigger always gains and the smaller loses.

I have much more to say about Kitagawa Utamaro and the current thought of

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his time, but leave it for discussion on another occasion, as it is not much related to the present object. So, I will stop at what is only necessary in writing on Yoshitoshi.

Ukiyoye, as a popular art, has progressed in the closest touch with the current thought of the times, and when this fact is left out of discussion, a greater part of the interest in *ukiyoye* will be lost. As the current thought of the Renaissance produced the art of Michelangelo so the decadence of the Tenmei and Kansei Eras gave rise to Utamaro's pictures, depicting the sensual appetite at their zenith.

The demand of the age and the great force of the inner existence first appeared in the form of Utamaro's profligate life and then in the increased fascination of his works. From this we may say that his sense was at one with the current thought of the age. For the same reason, the cloak of morality at the end of the Tenpo Era prompted old Hokusai to write a book on the thought of loyalty and filial love.

The current thought of the time, and its popular arts and politics always create interesting difficulties between them, resulting in the production of different phenomena. Generally, political policies standing on a rational footing, and popular life on the basis of instinctive pleasures, always are set against each other, making the arts lying between the two produce reflections of each.

In the age when arts could not exist by themselves, but by siding with either the politically healthy thought of loyalty and filial love or the human life of instinctive satisfaction, the romancer and the *ukiyoye* painter were embarrassed at first, and then found a way to each, by which they provided for their living and satisfied their instincts. Perhaps for this reason, Hokusai illustrated his books on morality, and Temenaga Shunsui and Ryutei Tanehiko sold the flesh of instinct under the cloak of moral principles. This struggle was not limited to the Tenpo Era, but went on as well in the Kansei Era, the life time of Utamaro. The Tokugawa Government having negative political policies, always gave a stimulus to the people, refreshing their instinctive life.

In short, Utamaro's pictures of women may be said to be a reflection of the current thought of the time from the social point of view and the art of admiration of sensual pleasures from the viewpoint of art. Their non-realistic figures, and inexpressive faces and the sensual feeling radiating from them are a natural form of human being not merely existing in the Kansei Era but transcending time, and are a great value of Utamaro's art. This was the treasure obtained by him for his whole life with the help of the tendency of the age. For the support of this single thing, the country created the current thought of Kansei at the sacrifice of Saikaku, Chikamatsu, Kiseki, Sukenobu, Kiyomitsu, Harunobu, Harumachi, Shunso and Kiyonaga, and waited the appearance of Utamaro. However excellent his personal ability might have been, Utamaro could not have reaped the fruit, without this. (*To be Continued*)

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KOKU-HON:
The National Foundation Spirit of Japan

By Sei-Ichi Yamashita

We are glad to present to our readers this highly interesting and original exposition of the Foundation Spirit of Japan, by Mr. Yamashita, who is a learned retired jurist. The treatise is divided into two parts, dealing respectively with the conception of the universal origins, and its application in later ages. The first of these is published in this issue.—Editor.

I.

"Koku-Hon," literally translated, appears to mean "Origin of the State," but a freer and more exact interpretation of it is "National Foundation Spirit."

Koku-Hon is popularly employed to represent "the national basis," or "Our Nation First," in some slight or rather special sense against my adopting it as meaning an essential spirit for keeping the nation in perpetuity.

It should be regarded as the national faith everlasting, representing the central spirit of the collective consciousness that was necessary for founding and carrying on the State.

By "founding," I do not mean the foundation of the Empire by Jimmu Tenno, the first Emperor of Japan. I employ it in respect of the foundation of the original Japan by Amaterasu-O-Mikami, who reigned over Mizuho-no-Kuni of Toyo-Ashihara, the name given to Japan signifying a sacred State of Harvest among the Reeds.

This, according to the result of my researches, had a center or capital but no state boundary or outline, and comprised a divine territory magnificent in extent but remaining unexplained, outside the Islands of Japan.

As a preliminary and straight definition, the national foundation spirit was the natural character and function of creating and evolving the world by the original three divinities at the beginning of the Imperial history of Japan.

These three divinities were Ameno-Minakanushi-no-Kami, Takami-Musubi-no-Kami, and Kami-Musubi-no-Kami, or, respectively, the Spiritual God, the Material Male God, and the Material Female God.

The independent natures of them were, respectively: decisive, positive, and negative; administrative, progressive, and conservative; possessing intellect, boldness, and benevolence. All these qualities were required to act simultaneously, thus uniting in their general function.

The original three divinities, being cooperative creators, with the spiritual god as their leader, independently had no power to create: it was necessary for the three to act with one another, reciprocally and simultaneously.

Far more naturally than the artificial assumption of an omniscient monistic creation, the three abandoned selfishness in respect of the natures individually possessed by them, to entire sacrifice in

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KOKU-HON:

The National Foundation Spirit of Japan

By Seidō Ito

We are glad to present to our readers this highly interesting and original treatise of the Rev. Seidō Ito on the Shinto religion, which is a translation of the Koku-hon. The treatise is divided into two parts, the first containing a discussion of the universe, its origin, and its application to human life, which is published in the present issue. Editor.

I.

[illegible] cooperation finally joining in the house of the long procession of [illegible]

No division can be drawn so as to [illegible] absolute [illegible] in [illegible] from the beginning. As one may know [illegible] own mesh and weft are never [illegible] a perfect condition, so may [illegible] suppose that the divine process [illegible] in eternal [illegible]

[illegible] unrelated [illegible] of the [illegible] [illegible] [illegible]

unanimous cooperation: finally joining in the course of the long progression of gradual evolution.

No divinities can be claimed to have achieved absolute perfection in creation from the beginning. As one may know that his own flesh and spirit are never brought into a perfect condition, he may easily recognize that the divine process of evolution is in eternal progress.

Thus the merged functions of the three divinities separate themselves into three main ideas: self-sacrifice, cooperation, and progression or evolution. These govern us materially and spiritually, as the fundamental theories of the universe and the indestructible spirit of the human race.

Self-Sacrifice

Self-sacrifice stands on the idea of unselfishness. Renunciation of freedom from cooperation and instead acting reciprocally by virtue of the special instincts severally possessed by the three divinities is the unique condition absolutely indispensable for the creation of the Trinity, the first step of which had to be preceded by this idea in order to establish the necessary preparation for the creation ensuing upon the basis of unity under the strictly right faculty of the Spiritual God.

This idea, first coming to our ancestors, was their strongest conception, being verified by the theory of "the first to come and the last to go," but occasionally latent under the oppression of newer senses. Still, hereditarily it has come down to our age, and by virtue of it Japan specially enjoys the "Yamato Damashii," or Spirit of Japan.

Yamato Damashii involves the strongest spirit of sacrifice, free from any egoistic instincts erroneously received later, occasionally comes to the front, giving suspension to the modern senses oppressing our foundation spirit.

Cooperation

This idea of cooperation leads us to a point of understanding by reason in conformity with modern science. From my observation it naturally derives that the electro-atom of modern science must be the substance formed after the mutual function of the spiritual atom with the two comprising the proto-electro-atom, positive and negative.

The several intensities of pressure leading two electro-atoms to different degrees of heat expands or reduces all substances, my conclusion being that the pressure emanating from the spiritual atom, effecting the formation and existence of material things, governs otherwise the intensity of the spirit of all living creatures.

The idea of cooperation never maintains absolute equity, as there is constituted a very solemn order under the sanction of a certain supremacy. It is a remarkable fact that our history shows the order between the sexes, pointing out the initial mistake made by Izanagi-no-Mikoto and Izanami-no-Mikoto, our progenitors, the first couple of the human race.

As to the supremacy, the ancient words "ikashi-miyo" and "ikashi-mitama" (or "izuno-mitama") appear in the classical accounts recording the sense of congratulating respectively the Imperial Reign and the Imperial Ghost, using an adjective having the meaning of severe and strict.

Thus the cooperation of the three divi-

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nities is effected by performing all the divine services at the same time, under the faculty of the Spiritual God, mutually maintaining the respective order among the three.

Progression or Evolution

Our history, quite different from that of any other nation, describes the Creation fairly in detail, extending its long course in evolutional progression. I shall give a brief outline of this.

The three divinities, first of all, created the necessary original atoms, named Umashi-Ashikaba. Subsequently, according thereto, the Sun, named Ameno-Tokotachi, the Earth, named Kuni-no-Tokitachi, and the air, named Toyo-Kumonu, were in turn created.

In the age of Uhijini-no-Kami, the lowest and the lower families of creatures gradually appeared. Following this and other ages came the age of Tsunugui-no Kami, when the vertebrates were produced.

After a very long lapse of time, in the age of Omotaru-no-Kami, the divinities' efforts developed the era suitable for the growth of the anthropoids, and at length opened up the age of Aya-Kashiko-Kami, when *homo sapiens*, the human race, appeared.

Thus finally, after the passage of seven ages, comprising milliards of years from the beginning of the world, the couple, Izanagi-no-Mikoto and Izanami-no-Mikoto, the first ancestors of our Imperial Line and of our nation as well, came into existence to govern the world under the three divinities. They gave birth to Amaterasu-Sume-O-Mikami and others.

I cannot believe that one cannot affirm that this is in conformity with the biological and evolutional theories.

(*To be continued*)

Book Review

J. W. T. Mason:—THE CREATIVE EAST; 1st Ed. 1928; Dutton, New York; Price: approximately Yen 2.00

This book is a recent work of Mr. J. W. T. Mason, eminent American philosopher known for his famous work, "Creative Freedom," published in contrast with "Creative Evolution" by Prof. Bergson who is one of his friends and to whose philosophical theory he looks up. This new book which has been put forth as one of the volumes of "The Wisdom of the East" Series treats the East from the viewpoint of creative philosophy and contrasts it with the West. The author lays stress on the necessity of harmonizing the Spiritual Civilization of the East with the Utilitarian Civilization of the West, and concludes that the realization of this ideal has already dawned in Japan.

In short, Mr. Mason is a poet-philosopher with a penetrating eye. Pro-Japanese sentiment pervades the whole volume, which gives a Japanese reader a warm and friendly feeling. As pioneer students of Japanese civilization, we can point out B.H. Chamberlain and W. G. Aston, both of whom analyzed Japanese ideas and faith elaborately, and introduced them to the West. They were followed by Lafcadio Hearn whose brilliant literary genius so greatly contributed to a knowledge of the characteristic features of Japanese civilization throughout the West.

Now Mr. Mason, with many friends among the Japanese, has commented in a different light, based upon the theory of Bergsonic philosophy, on Eastern Civilization.

A small book, crown 8vo with some 150 pages, "The Creative East" makes one of the best books of reference for those who read English.

—Genchi Kato, *Bungaku-hakushi*.

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Book Reviews

J. W. T. Mason: THE CREATIVE ART; 1st Ed. 1925; Dutton, New York; Price: approximately Yen 2.00

[illegible]

[illegible], in ancient times, there was [illegible]
[illegible] to a silk merchant, living on
[illegible] side in Chinese and Japanese
[illegible], possessed of excessive [illegible]
[illegible] was picked up a fortune of [illegible]
[illegible]. But he could spend it [illegible]
[illegible] was in comfort to weary, [illegible]
at the age of 42, leaving behind him a
[illegible] years old and a daughter [illegible]
[illegible].

[illegible] family property was [illegible] to
[illegible] and under the guardian[illegible] of her
[illegible].

[illegible] mother was to devote to [illegible] a
[illegible] and for her to show [illegible] to
[illegible] tea-room, [illegible] the
[illegible] custom observed by many visitors
[illegible] between herself of their friends,
[illegible] visitor herself to find them and look
[illegible] not only in seeing her child
[illegible] up healthy. She gave up her
[illegible] business and entrusted all her
[illegible] to an exchange broker, as there
[illegible] to banks then in Japan. She lived
[illegible], entirely [illegible] seven men and
[illegible].

[illegible] spring day, people went to
[illegible] Yanaka to attend a service at a Bud-
dhist temple there and to see the cherry
blossoms. The widow and her girl and
servants also went, leaving none behind
look after the house, and locked the
doors on the outside.

[illegible] I am [illegible] My
entered the house, they found some
in an inner room. "Thief! a
they cried. They drove him a
can here as if there were to escape,
at last was driven into a corner
cupboard. He was found to be the
of a neighbour, aged 17. The
and I owe him, don't [illegible] sorry for
[illegible] ed to [illegible] the man or
to let him [illegible] but the [illegible]
[illegible] himself and said: "I [illegible]
[illegible] the house as a thief but with
[illegible] out of the window."

[illegible] thus, the servants [illegible]
[illegible] as if it were true as it was
a law [illegible] about [illegible] no one
[illegible] a word.

The widow was mortified and said in
[illegible]:

"What a [illegible] change you bring upon
[illegible]! I feel extremely [illegible]. You
are young enough to be my son. If I
wished a man, I could have found one
elsewhere. I must prove my innocence
[illegible] whatever pain I may have to
bear."

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ONCE, in ancient times, there was in Kyoto a silk merchant, dealing on a large scale in Chinese and Japanese silks, who, possessed of exceptional business ability, worked up a fortune of 30,000 *ryo*. Before he could spend his declining years in comfort however, he died at the age of 42, leaving behind him a wife 33 years old and a daughter 2 years old.

The family property was succeeded to by the girl under the guardianship of her mother.

The mother was resolved to remain a widow and cut her hair to show how strong she was in the resolution, following the Japanese custom observed by many virtuous women bereaved of their husbands. She devoted herself to Buddhism and took delight only in seeing her child growing up healthy. She gave up her family business and entrusted all her money to an exchange broker, as there were no banks then in Japan. She lived comfortably, employing seven men and women.

One spring day, people went to Higashiyama to attend a service at a Buddhist temple there and to see the cherry blossoms. Tho widow and her girl and servants also went, leaving none behind to look after the house, and locking the doors on the outside.

At dusk they came back. When they entered the house, they noticed some one in an inner room. "Thief! thief!" they cried. They drove him about. He ran here and there trying to escape and at last was driven into a corner and caught. He was found to be the only son of a neighbour, aged 17. Those who had driven him about, felt sorry for him and agreed to keep the matter secret and to let him off. But the suspected thief defended himself and said: "I broke into the house not as a thief but with the consent of the widow."

Hearing this, the servants and other persons doubted if it were true, as it was a widow he talked about; and no one put in a word.

The widow was mortified and said in tears:

"What a false charge you bring against me! I feel extremely chagrined. You are young enough to be my son. If I wished a man, I could have found one elsewhere. I must prove my innocence despite whatever pain I may have to bear."

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She insisted on bringing the case before the court. All advised her against it and tried to dissuade her from it, as it would not look respectable. But she would not hear of it. She at once made a complaint to the office of the Kyoto Governor.

The Governor summoned the lad and confronted him with the lady.

"If you really had intimate relations with the widow, you ought to have her love letters to offer as evidence. Otherwise, you will not be immune from punishment as a thief," the Governor said to the lad.

"I burnt all the letters from her and have nothing left, lest they should be seen by others," he replied.

"Then, you must be punished," the Governor said, "have you no other proof of what you say in relation to the widow?"

The lad took off his upper garment, and showing the Governor a light blue underwear with three family crests of butterflies, he asked him to inspect it and said:

"This underwear was given me by the widow one windy night, when we were parting after a secret meeting and had been worn by her. She also gave me combs and incense parcels. Such being the case, it is rather cruel that I should be called a thief."

As he said so, his eyes filled with tears and he was trembling with fear.

The Governor took the underwear and inspected it. He found the family crests on it to be same as those of the widow, but that did not mean that it had belonged to her.

"Did you give this to the man?" he inquired of her.

She was silent for a while and looked intently at the poor lad, after which she said:

"I confess to intimate relations with him. I have tried hard to hide it to avoid disrepute, but it is of no use now to do so."

"Then the matter is simple enough," the Governor said, "the widow is wrong to have sued and give us trouble simply to execuse herself. But being a woman, I'll not punish you."

"I have more to tell you, sir," the lad said in haste, "I admit I had no intimate relations with her. It was my invention and plot. I got into youthful follies and embezzled a large amount of my parents' money. It was found out and I was about to be turned out, when my relatives interceded and appeased my angry parents, and I was pardoned. Since then, no money was trusted to me. Being extremely pressed for money, I broke into the widow's house to steal it, knowing how rich it is and taking advantage of all its people being away. The underwear was made by myself to provide myself with an excuse to be offered on such an occasion as this. I plotted to work such mischief and am guilty."

The Governor listened to the confession and then said to the widow:

"I have been impressed by your benevolent mind. You wished to have the life of the promising youth spared by purposely admitting his false allegation at the sacrifice of your honour. We could not find another woman so sympathetic as you, even in this large city."

Turning then to her relatives, who at-

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tended her, he said :

"I admire her spirit. She is a model woman. You must more carefully and kindly look after her and see that she lives comfortably."

Finally, he spoke to the lad:

"Your conduct in committing theft and libelling an innocent person, constitutes a capital crime. But your prompt confession made to save the honour of the widow at the risk of your life, which would have otherwise been spared, being ashamed of yourself for your wrong, seeing the widow's spirit of sacrifice, is worthy of consideration. Your life is, therefore, spared and you are sentenced to be banished from Kyoto."

The affair became the talk of the city and all persons spoke in high terms of the widow's sympathetic and compassionate spirit.

Baron Aliosi, new Italian Ambassador to Japan, arriving, with Baroness Aliosi, at Tokyo Station.

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THE RED CROSS WITH of JAPAN

Relief of Sick and Wounded Soldiers of the Chinese Southern and Northern Armies

In January, 1928, the Japan Red Cross started its relief work for sick and wounded soldiers of the Southern and Northern Armies in China in the Tsinan Hospital of the Dojin-kai, at a cost of 3,500 yen, which was handed to the hospital. The total number of patients treated by the relief corps from January 21 to May 31, 1928, was 1,600 in-patients and 4,647 out-patients, at the daily average of 13 and 35 respectively. For the same purpose, another sum of 4,500 yen was handed to the Tsinan Hospital. On May 30, a branch hospital of the Tokyo Relief Headquarters was placed in the Tsinan Castle, where poor patients were treated free by physicians and nurses from Tokyo.

The Relief Corps to China

On the outbreak of the recent distrubances China, the Japan Red Cross was ordered on May 30 by the Minister of the Army to despatch a special relief corps. Accordingly, it was formed on June 5, calling up relief men and women belonging to the head and seven branch offices within the jurisdiction of the Third and Sixth Divisions. This party left Tokyo on June 6, and going to the Military Traffic Office in Ujina, embarked on the *Chojo-Maru*, a hospital ship, on the evening of the 7th at Ujina. The ship left Ujina that day for Tsingtau. At the latter for a week, and then left Tsingtau on the 18th. She received patients at Takow and Dairen and entered Moji on the 24th, when 37 patients out of the 124 carried by her were landed and sent to the Kokura Military Hospital, and the remaining 87 were transported to Ujina, where they were transferred to the Hiroshima Military Hospital.

Donations from the Empress Dowager Fund

It has been announced by the International Committee of the Red Cross of Geneva that it decided to make the seventh distribution of 12,000 francs (Swiss currency) from the Japanese Empress Dowager Fund, on April 11, as follows:—

3,000 francs to the Costa Rica Red Cross for extending the orphanage.

5,000 francs to the Hungarian Red Cross for training nurses.

4,000 francs to the Czecho-Slovakia Red Cross for relieving poor foreigners in that country.

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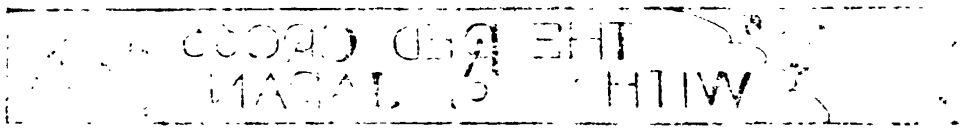

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The Editor's Diary

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The Editor's Diary

JUNE 11.—Mr. Shoda, Education Minister, gave a farewell dinner in honour of the Japanese sport champions who are to participate in the Ninth Olympic Games to be held in Amsterdam.

June 12.—Mr. Junnosuké Inoue has resigned the Governorship of the Bank of Japan. He is succeeded by Mr. Kyuchô Hijikata, Vice-Governor.

June 13.—M. Z. Okencki, new Polish Minister to Japan, who arrived at Tokyo on June 8, was received in audience today by His Majesty the Emperor, to whom he presented his credentials.

June 14.— Mr. McVeagh, United States Ambassador to Japan, who is leaving for home on furlough, paid a farewell visit, at the Foreign Office, to Baron Tanaka, Foreign Minister.

June 15.—The elder Umegatani, Tôtaro Koé by real name, regarded as the Father of Wrestling, the Japanese national athletic sport is dead at the age of eighty-five.

June 16.—In succession to Mr. M. Kamiyama, who has recently been relieved of his office on request, Mr. Takeji Kawamura, formerly President of the South Manchuria Railway Company, has been appointed Governor of Formosa. The installation ceremony took place today in the presence of His Majesty the Emperor.

For the first time in Japan the Chinese national flag of the White Sun in the Blue Sky was hoisted at the Chinese Legation in Tokyo.

June 17.—The Marine Products Experimental Station of Shizuoka Prefecture which has lately devised the discovery of schools of fish by hydroplane has been presented by the Ministry of Communication with a machine.

June 18.—The new barracks of the Azabu 3rd Infantry Regiment having been completed, the opening ceremony was held today. The building is thoroughly up-to-date in its equipment and a model of its kind.

The Japanese swimming champions taking part in the Ninth Olympic Meeting at Amsterdam left Tokyo tonight. They were enthusiastically sent off.

June 19.—According to what is published by the Trust Association of Japan, the assets of all the trust corporations throughout the country totalled Yen 1,098,000,000 at the end of May of the current year, which shows an increase of Yen 350,000,000 as compared with the corresponding period of last year.

June 20.—M. Phya Subarn Sompapi, new Siamese Minister to Tokyo, arrived at the capital today.

June 21.—Mr. McVeagh, American Ambassador to Japan, left for home with his wife and son on furlough.

The Nationalist Government of the Chinese Republic has telegraphed to the Japanese Foreign Office that Mr. Wang Tah-ting has been formally appointed its envoy *ad interim* to Japan.

June 22.—Miss Setsuko Matsudaira, who is engaged to H. I. H. Prince Chichibu, returned home today after three

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years' absence in company with her father, Mr. Tsuneo Matsudaira, Japanese Ambassador to the United States, her mother, younger sister Masa-ko, and younger brother Jiro. She arrived at Tokyo Station at 11:30 a.m. Despite pouring rain from early morning, the station was crowded with people, who welcomed her with enthusiasm.

While several hydroplanes of the Omura Flying Corps in Nagasaki Prefecture were in maneuvers above the town of Omura, machines piloted by Sub-Lieut. Kurioka and Sub-Lieut. Taira, at the height of 500 meters, collided and crashed, killing the two officers.

June 23.—Dr. of Literature Takami Mozumé, patron of the study of classics in Japan and authority on Japanese ancient literature, passed away today. Among his many works, an index to the Gunsho, in the Kôbunsho Series, is most famous for its exhaustiveness.

June 24.—The first-period rehabilitation work on the Russian Cathedral in Kanda, Tokyo, has been completed. The solemn ceremony of erecting the golden cross on the dome was conducted today by Archibishop Sergii.

June 25.—The United States Chargé d'Affaires called on Mr. Debuchi, Vice-Minister for Foreign Affairs, and requested a formal reply to the second proposition made by the United States in connection with the Anti-War Treaty.

The Finance Ministry announces that according to its investigations the total sum of the Japanese national debts reaches Yen 5,674,770,000, which comes to Yen 93 per capita.

June 26.—Dr. Mineichiro Adachi, Japanese Ambassador to France, Mr. Matsuzo Nagai, Japanese Ambassador to Belgium, and Baron Yoshiro Fujimura, member of the Upper House, will be Japanese delegates at the ninth assembly of the League of Nations at Geneva.

June 27.—The plenary meeting of the Privy Council for discussing the question of asking the Throne for an emergency Imperial Ordinance for the revision of the National Peace Preservation Law was held today. The debate lasted from 10 a.m. to 6 p.m. but no conclusion was reached, and after a hot discussion the meeting was adjourned.

June 28.—At the plenary meeting of the Privy Council continued from yesterday, the request for an emergency Imperial Ordinance, as desired by the Government, was approved by a majority.

June 29.—The Imperial sanction being obtained for an emergency ordinance for the partial revision of the National Peace Preservation Law, the Government has promulgated the ordinance in an extra issue of the Official Gazette.

June 30.—According to investigations made by the Finance Ministry, the total amount of exports in the first half year of 1928 reached Yen 941,800,000, while that of imports was Yen 1,172,768,000, which shows an excess of imports over exports by Yen 230,968,000. In comparison with the corresponding period of the preceding year imports decreased by Yen 59,000,000.

July 1.—From today the Tokyo Rice Retailers' Guild adopts selling by the metric system of measure.

Mr. T. Kawamura, new Governor-General of Formosa, left Tokyo for his post today.

July 2.—A silver model of the Mat-

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[illegible] in company with her father, [illegible] Tsune-Matsudaira, Japanese Ambassador to the United States, her mother, [illegible] younger sister Masa-ko, and younger [illegible] Japan. She arrived at Tokyo [illegible] at 12:30 a.m. Despite pouring [illegible] early morning, the station was [illegible] with people, who welcomed her [illegible].

While several high officers of the [illegible] Flying Corps in Nagaoki Prefecture were making flights above the town of [illegible], machines piloted by Sub-Lieut. K[illegible]oka and Sub-Lieut. Tai'a, at the [illegible] four meters, collided and crashed, [illegible] the two officers.

June 23.—Dr. of Law Takaaki Matsui, professor of the history of classics at Tokyo Imperial University, and Japanese [illegible] authority on Japanese ancient literature, passed away today. [illegible] by his many works, an index to the [illegible], in the Kokusho Series, is most [illegible] for its exhaustiveness.

June 24.—The first-period probability [illegible] work of the Russian Orthodox in Kyushu, Tokyo, has been completed. The [illegible] ceremony of erecting the golden [illegible] on the dome was performed today [illegible] bishop [illegible].

June 25.—The United States Charge d'affaires calls on Mr. Uchida, Vice-Minister for Foreign Affairs, and requests informal reply to the second proposition made by the United States in connection with the Anti-War Treaty.

The Finance Ministry announces that [illegible] during the investigations the total sum of the Japanese national debts reaches Yen 5,674,770,000, which comes to Yen 93 per capita.

June 29.—Dr. Mineichiro Adachi, Japanese Ambassador to France, Mr. Matsuzo Nagai, Japanese Ambassador to Belgium, and Baron Yoshiro Fujimura, member of the House of Peers, will be Japanese delegates at the forthcoming session of the League of Nations.

June 27.—The plenary meeting of the Privy Council for discussing the question of asking the Throne for an emergency Imperial Ordinance [illegible] revision of the National Laws [illegible] was held today. The decision reached in the meeting to [illegible] and after [illegible] the session the meeting was adjourned.

June 28.—At the [illegible] meeting of the Privy Council convened [illegible] yesterday, the [illegible] to [illegible] Imperial Ordinances, [illegible] the Ordinances, was approved [illegible].

June 29.—The Imperial Ordinance [illegible] Peace Preservation Laws, [illegible] has, [illegible] the Privy Council, [illegible] issue [illegible].

June 30.—According to [illegible] issuance of the Imperial Ordinance Modifying the Peace Preservation Laws, the total amount of deposits in the Post Offices [illegible] reached Yen 611,548,000, while that of imposts was Yen 1,112,764,000, which shows an excess of imposts over deposits by Yen 501,216,000. In comparison with the corresponding period of the preceding year, the excess is based by Yen 8,000,000.

July 1.—From today the Tokyo Rice Retailers' Guild adopts selling by the metric system of measure.

Mr. T. Kawamura, new Governor-General of Formosa, left Tokyo for his post today.

July 2.—A silver model of the Mat-

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terhorn, famous peak of the Swiss Alps, which is to be presented by the Swiss residents in Japan to H. I. H. Prince Chichibu in congratulation of his coming wedding, arrived from Switzerland today.

July 3.—This morning a tram car collided with another at Omagari in Keishikawa Ward, Tokyo, causing two deaths and thirty-three wounded.

July 4.—The change to the status of subject of T. I. H. Prince Fujimaro and Prince Hagimaro Yamashina, upon their own request, was approved by the Imperial Family and formally recognised at today's meeting of the Privy Council.

Baron Aloisi, new Italian Ambassador to Japan, with his wife arrived at Tokyo today.

July 5.—An aerial raid and defence maneuvers, the first experiment of the kind in this country, took place today in Osaka. At night the citizens were drilled in putting out all lights.

July 6.—After flying at night above Yokosuka, No.-F I hydroplane belonging to the Yokosuka Naval Flying Corps was wrecked on alighting on the water and of the crew four were killed, one seriously injured and two rescued.

Dr. Walter Williams, Dean of the School of Journalism in Missouri University, arrived in Japan today with his wife.

July 7.—At today's meeting of the General Executive Committee of the Imperial Aviation Association, the "Sakura," newly built aeroplane for the trans-Pacific flight, was declared unfit for the flight.

The Festival of the Star Vega, an annual function in Japan, anciently celebrated on the seventh day of the seventh month of the lunar calendar, was observed today.

July 8.—An emergency amendment of the regulations controlling staple exports, which has been long a pending question, was published in today's Official Gazette.

July 9.—As a result of researches made by Dr. Okôchi's Laboratory at the Chemical and Physical Laboratory, a practical process of taking magnesium from magnesite ores in veins in the neighbourhood of Tahsichiao in South Manchuria has been invented.

Miss Mahon, a well-known American educationist of Seattle, where she has had charge of over two thousand American born Japanese children during eighteen years, by whom she is affectionately esteemed, arrived at Tokyo today.

July 10.—His Majesty has sanctioned recalling the troops despatched to Shantung belonging to the Nagoya Third Army Division.

Mr. R. O. Matheson, Tokyo correspondent of the Chicago Tribune, and other leading papers, died at Karuizawa. He was fifty-five years old, and very popular in Japan's journalistic circles.

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